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Psychology, as distinguished from Psychognosis can make, and the respects in which the Psychognosis proposed will be superior to that which the Historian or Economist now make. And while the author claims the prime necessity of scientific method for the solution of these problems, it is evidently not the method with which Experimental Psychology is familiar. For the practical man is interested in ends, purposes, personality, Will—in short, in an interpretation of life. And for this an Applied Psychology is needed. Such a Psychology would perhaps be willing to recognize a certain small value in Experimental Psychology of the present day variety—provided Experimental Psychology will lend itself a little more to this view of the necessity of interpreting life—but otherwise, both Theoretical and Applied Psychology can and will neglect Experimental Psychology and proceed with their own true business. Throughout, Professor Münsterberg pays his respects to Experimental Psychology in this vein.

References to experiments already performed by Professor Münsterberg in the field of Applied Psychology, are somewhat vague. "Experience shows," "the analysis shows," "the experiments indicate" are frequently repeated. Experimental psychologists who wish that these experiments had been carried at least to the point of control, and that hypotheses had come from described facts, find therein a meaning of the term "experiment" which it seems highly desirable to avoid. The purpose of an experiment, in the sense in which it appears in this and other writings, seems to be—to convince the experimenter that his previous judgment is correct. But if the conclusions are disputed, there are no records which will show that this conclusion and no other could have been drawn from them. For Münsterberg, an experiment has served its whole purpose when it offers an interpretation to the experimenter. For Applied Psychology, the experiment should yield a suggestion for some situation in practical life. The suggestions may then be ordered, classified, and finally articulated in terms of the theory which preceded the experiment. Following this method, Münsterberg has undoubtedly done his work in masterly fashion. It is a logical, well organized and well balanced presentation. Perhaps the only criticism which Experimental Psychology should offer is that it leaves room for doubt whether or not there are any facts to support the conclusions.

A good working bibliography for each of the applied fields is to be found at the end of the book.

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The Negro Races: A Sociological Study. By JEROME DOWD. II, New York, The Neale Pub. Co., 1914. 310 pp.

This volume is one of a series on the sociological study of mankind from the standpoint of race. The author is head of the Department of Economics and Sociology in the University of Oklahoma. The first volume, which dealt with the West Africans, was published by the Macmillan Co. in 1907. The present volume is devoted to the Negroes of East and South Africa. A third volume, on the Negroes in America, is in course of preparation.

In the preface to the earlier volume, the author points out the fact that "up to the present time sociologists, in tracing the evolution of society, have constructed theories based upon data selected promiscuously from opposite quarters of the earth and from many different races." This method would suffice if the races had lived

in the same environment and had undergone the same stages of development, which they have not. The first object of the present work is "to establish the fact that each race has its distinctive institutions and special evolution corresponding to the locality in which it lives or has lived." His criticism of the abuse of the "comparative method" by so many writers and his emphasis on the importance of regional studies of human culture are to be commended.

Stress is laid upon the influence of the physical environment, because "that factor is always predominant in the early stage of development, and only diminishes gradually as man strengthens his intellect and adds to his knowledge. This environment first controls man, after which man controls the environment." The last sentence is perhaps a rather too general and antithetical statement of an actual difference between primitive life and civilization with respect to the relations of man and his physical environment.

The Negro territory is divided into a number of geographic areas, such as the cattle zone, the forest zone, the banana zone, the millet zone, the camel zone, etc., each of which is given separate treatment, followed by comparative surveys. In each zone, the several phases of native culture are studied, including the economic, domestic, political, religious, and aesthetic life, customs and ceremonies, and psychological characteristics. The sources from which the author draws his data are mainly authoritative writings by first-hand observers. Secondary sources like Ratzel's "History of Mankind" and Reclus' "The Earth and its Inhabitants" are also used, and rather too much reliance, it would seem, is placed on such popular compilations as "The Living Races of Mankind."

The influence of the physical environment on those complexes of ideas and habits which we call culture is certainly of great importance, and Professor Dowd has rendered a notable service in showing the operation of this influence among the natives of Negroland. He is on more doubtful ground in his views of the relation of environment to bodily traits, more particularly cranial capacity, and of the relation of the size and form of the head to mental characters. A correspondence between size of brain and intelligence, either in groups of people or in individuals (within certain normal limits) is far from proved; indeed the evidence appears to be largely negative. Also such theories as the one, quoted with apparent approval, that "the dolichocephalic type is everywhere more domineering and ambitious, and is generally represented among the higher and ruling classes and is more largely represented in cities" (p. 95) cannot be accepted. In the opinion of the reviewer, the evidence is scarcely sufficient to substantiate a belief in "a correspondence in all the African zones between the size and form of the brain and its activity." Also we are inclined to think too much faith is placed in natural selection as a modifier of brain capacity. Professor Dowd seems to accept the extreme views of Major Woodruff on the influence of geographic conditions on the brain. According to this view, the general trend of increase of brain is away from the tropics; in a tropical country where existence was easy, a large brain could not evolve. Of course this view is connected with the other, that a large brain means high degree of intelligence. The author's position is summed up in his words, "The process of natural selection adjusts the brain capacity to the conditions, and the process is rapid." These views should be revised in the light of such facts and arguments as are found in writings like Boas' "Mind of Primitive Man" and Wissler's article

in the *Journal of Religious Psychology* for July, 1913, on "The Doctrine of Evolution and Anthropology."

The following quotations will further illustrate the author's conclusions. "The Negro races respond to environment in the different zones of Africa just as the Caucasian and Mongolian races form different types in their respective localities. If there is a difference of races in plasticity and responsiveness to external phenomena it is probably in favor of the Negro. There are probably greater diversities of the Negro in Africa than of the Caucasian in Europe and America." "The backwardness of the Negro in Africa is not due directly to lack of mental capacity but to unfavorable environment." (The author must refer here to the initial or potential capacity of the original stock, for he holds that the environment has affected the present hereditary powers of the brain). "If any other race had peopled Africa in early neolithic times, and remained there until now, it would have advanced no higher than the present culture level of Negro." (p. 277.)

In answer to the question whether the Negro could, under a favorable environment, develop to the same degree of culture as the Caucasian and the Mongolian, the reply is that "in view of the known modifiability of races, it seems reasonable to assume that the Negro would be thoroughly capable of evolving a civilization, but such a result would require a long process of natural selection, and freedom from the antagonistic influences of the more fortunate races."

Professor Dowd holds that the most conspicuous mental trait of the Negro is "excessive emotionalism." We will just refer to the experiments by Miss Keller in Chicago which showed negroes to be decidedly more stolid than white women, as regards expression of emotion. We also call attention to these words of Dr. Marett of Oxford: "It may well be that it is not the hereditary temperament of the Negro, so much as the habit, which he shares with other people at the same level of culture, of living and acting in a crowd, that accounts for his apparent excitability." (*Anthropology*, p. 92.) According to Professor Dowd, "races, as individuals, have inherited emotional characteristics, and these must always color the products of their intellects." Also "the instincts of the Negro differ from those of the Caucasian in intensity and direction. Under changed conditions they would, no doubt, be greatly modified, but they would never behave in the same way as those of the Caucasian." (p. 279.) For an excellent criticism of the view that there is an innate equipment for the acquirement of a particular culture, see the above mentioned article by Dr. Wissler.

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